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New Publication Focuses on Urban Ministry

DPS 89051

NEW YORK (DPS, Mar. 16) -- Community organizing remains an important tool in effective urban ministry. That is the thesis of Developing God's People, a booklet written by William K. Woods that has just been published by the Church and City Conference with the support of a grant from The Episcopal Church Foundation.

Subtitled Community Organizing and the Episcopal Church, the booklet presents a synthesis of the dialogue that took place at the Church and City Conference in Philadelphia in May 1988. The Church and City Conference once served as the annual meeting of rectors of downtown Episcopal parishes. However, in recent years it has broadened its membership to include diverse clergy and lay members who wish to share their urban ministry experiences.

Developing God's People also explores the theological foundations of community organizing and advocacy. Woods focuses much of his attention on the presentations at the Church and City Conference of Edward T. Chambers, Executive Director of the Industrial Areas Foundation, and Roger J. White, Bishop of the Diocese of Milwaukee. Woods is president of Applied Information Resources, a nonprofit community research service in Cincinnati, Ohio. He serves as consultant to Bishop William G. Black and the Trustees of the Episcopal Diocese of Southern Ohio and chairs the Community Ministry Committee of Christ Church, Cincinnati.

At the conference, Chambers demonstrated how churches can use community organizing to strengthen their outreach efforts in the city; White linked urban ministry and advocacy for human rights directly to the teachings and actions of Jesus. "The goal of the conference," explained the Rev. T. James Snodgrass, president of the Church and City Conference, "was to examine community organizing as a process for fulfilling the dimension of the Gospels that requires Christians to work for social justice and the serving of human needs."

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Confronting the issue that many middle-class Episcopalians equate community organizing with the street demonstrations of the 1960s, Woods quoted William G. Andersen, Jr., vice president of The Episcopal Church Foundation: "It is necessary to educate Church people to the fact that community organizing involves more than assembling 200 angry community people in front of city council and the TV cameras. Skillful organizing comes into play when churches, in collaboration with other urban groups and institutions, make commitments to work on long-term problems like job development or low-cost housing. Community organizers are then needed to be a resource to neighborhood people in forming partnerships with other organizations and in planning and administering grassroots projects and other self-help activities."

The Woods booklet examines the role of the Church in today's inner cities. After making the case for greater Church involvement in addressing the growing problems of urban poverty and economic dislocation, the author describes the work of several urban religious coalitions; the Nehemiah housing project in Brooklyn, New York, and the Interfaith Conference of Greater Milwaukee, to name two. Woods then focuses on the special characteristics and history of the Episcopal Church that make it so well suited to urban ministry.

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Coalition 14 Looks to the Future

DPS 89052

by Dick Snyder, editor, The Desert Church, Diocese of Nevada
SCOTTSDALE, Ariz. (DPS, Mar. 16) -- Coalition 14 (C-14), one of the Episcopal Church's most innovative organizations enabling ministry, especially among American Indian and Alaskan Native people, is still going strong. C-14 recently (February 20-23) held their annual board meeting at the Franciscan Retreat Center in Scottsdale, Arizona, making key decisions for the months ahead and, despite the tensions that arise at the meetings of any group actively involved in committed ministry, arriving at the end of the meeting in solidarity. The Scottsdale meeting involved weighing grant requests that had come to C-14 and allocating \$1.4 million in Episcopal Church funds and developing revised goals and bylaws for the group. Last year's annual meeting had set this year's meeting the task of revising goals and bylaws to reflect the changing nature of the coalition.

The C-14 board consists of the diocesan bishop or his representative and two other representatives from each of the 16 member dioceses (Alaska, Arizona, Eastern Oregon, Eau Claire, Idaho, Montana, Navajoland, Nevada, North Dakota, Northern Michigan, Rio Grande, San Joaquin, South Dakota, Utah, Western Kansas, and Wyoming).

Of the 16 member dioceses, eight receive some amount of aid from the Episcopal Church [nationally] through coalition grants. Most of the Church's ministry among American Indians and Alaskan Natives is conducted in four C-14 dioceses: South Dakota, North Dakota, Navajoland, and Alaska. Together, these four dioceses received almost 80 per cent of the \$1.4 million allocated to the coalition by the Episcopal Church.

The board considered requests for funds totaling \$1,469,554 from dioceses already receiving grants. Charles Bailly of North Dakota, chair of the coalition's budget and review committee, noted

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that the total requested was around \$55,000 more than the amount available from the national Church.

In addition, there were three new requests for grants totaling \$92,000. Those were for a cluster ministry program in Montana, an Hispanic and Asian ministry program in San Joaquin, and a regional ministry program in Western Kansas. Bailly said the requests were "well documented" and "exciting new missionary trusts," but could not be granted because of the lack of sufficient funds.

Priscilla Bell of Montana asked during the budget hearing how the coalition planned to fund next year's budget since, in her words, "You can't meet your budget now."

Next year's budget will be impacted by additional costs in North Dakota and Navajoland. Both of these dioceses are without bishops now but will be electing bishops in 1989 and will need additional funds for their salaries.

Coalition members agreed to seek additional funding from the national Church to meet the needs of the member dioceses.

Bishop Craig Anderson of South Dakota, who had requested \$600,000 and was cut back to \$564,000, said the cut in his budget was "critical" and asked that funds be restored. He noted that when he became Bishop of South Dakota, he developed a five-year plan that was approved by the coalition. This [1989] would be the final year of the plan, which called for restoring several of the clergy positions in the diocese that had been eliminated in previous years.

Bishop Ci Jones of Montana noted that problems with deficit spending in South Dakota had been dealt with. He added that C-14 would have to rethink its basic policy of developing financially independent dioceses, since that concept is, in Jones's words, "dead wrong" in light of increasing numbers of requests for aid each year.

The budget crunch was relieved in part through a grant to the coalition from the Diocese of Utah. Bishop George Bates, noting that Utah was formerly an aided diocese, pledged \$50,000 annually for each of the next three years. In addition, Bishop William Wantland of Eau

Claire said that his diocese had established a \$100,000 trust fund and that interest from it would be available through a grant program for C-14 dioceses.

The new goals and bylaws generally reflect the founding purposes of the coalition. The five goals consist of extending the ministries of Christ among member dioceses; assisting with rural issues; encouraging stewardship of human, financial, and environmental resources; encouraging leadership training; and renewing the commitment to Indian ministry.

George Masuda, retired Bishop of North Dakota and C-14's first president, called the new goals and bylaws "fine-tuning" of earlier documents. He noted that reports indicate that the development and maintenance of trust among the member dioceses "is still a problem." Part of this problem, it was established, could be due to the election of new bishops and new C-14 board members, many of whom met for the first time at the February meeting.

One speaker characterized the coalition as a "journey from dependence to independence, and now, maybe, to interdependence." Bishop John Ashby of Western Kansas, new chairman of C-14, said the coalition "has perhaps shifted attention, but is still a coalition of people doing the work of our Lord." Ashby succeeded Bishop George Harris of Alaska, who presided at the Scottsdale meeting.

Jim Eckels of Utah was reelected secretary and Chris Telfer of Eastern Oregon was elected comptroller.

There were also election to C-14's executive board. Bishop Wantland, Paul Sherry of Alaska, Gary Young of Eastern Oregon, Randy Reinertz of South Dakota, and Quentin Kolb of Utah were elected in Scottsdale. Robert Two Bulls of South Dakota is the holdover member of the board.

C-14 was formed in the early 1970s, by 14 of the Church's small, rural, and aided dioceses (which were then called Missionary Districts). In addition to being the vehicle to distribute a block

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grant from the national Church, the coalition was also committed to developing new forms of ministry and to ministry among Indian people. Prior to the coalition, each Missionary District bishop traveled to the Episcopal Church Center in New York City individually, and the one with "the best pocketfull of stories about the Wild West came back with a pocketfull of money," recalled George Masuda.

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Lazareth Examines Ecumenical Dialogue

DPS 89053

by Linda M. Logan, editor, The East Tennessee Episcopalian

KNOXVILLE, Tenn. (DPS, Mar. 15) -- The main hindrance to Christian unification is our "chaos in order." According to Dr. William Lazareth, none of the Christian Churches is in a position to take official action on the convergences in faith achieved by the theologians.

We have come "remarkably far" in ecumenical dialogue, the former World Council of Churches (WCC) official said, but it has been mostly on the level of bilateral dialogues -- conversations between just two communions at a time.

Lazareth, who is now bishop of the Metropolitan New York Synod of the Evangelical Lutheran Church in America, was in Knoxville, Tennessee, on January 29 to preach at the city-wide service of Christian unity held at First Christian Church. Before the service, he paused for an interview with The East Tennessee Episcopalian.

Lazareth was director of the Faith and Order Secretariat from 1980 to 1983. It was during that period that the Lima text of the Baptism, Eucharist, and Ministry (BEM) statement was published. That "agreed statement" has been recognized as the benchmark document of the ecumenical movement. At last summer's Lambeth Conference, the BEM statement was recognized as the official basis on which all dialogues between the Anglican Communion and other bodies would proceed.

The BEM statement is a summary of the faith and order of the Church, particularly as it relates to problems of mutual recognition leading to unity among the separate communions. The document deals with the main areas of theological convergence that have been achieved. It also states the issues still in need of further research and reconciliation.

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The result of 50 years of study and consultation, the document was the statement of over 100 theologians representing virtually every major Church tradition, from Orthodox and Catholic to Adventist and Pentecostal. This agreed statement, the product of a 1982 meeting in Lima, Peru, of the World Council's Faith and Order Commission, was sent to the council's approximately 300 member Churches for their study and official response.

There are now more than 600,000 copies of the BEM document in circulation and seven volumes of official responses from the Churches. Those responses, Lazareth said, represent the "most formidable world-wide consideration of any doctrinal text in modern Church history." The material is being collated and evaluated by the Faith and Order Secretariat for an official response to the next assembly of the WCC, to be held in Canberra, Australia, in February of 1991.

Of the three concerns that form the basis of the paper, it is ministry that has proved to be the stumbling block in dialogues between Churches -- whether one communion regards the ordained ministry of another as valid. What the BEM statement does is ask the Churches to look at apostolic succession in the context of the transmission of the apostolic tradition. The statement asks the Churches that have maintained episcopal succession to recognize as apostolically valid those communions that maintain the apostolic traditions whether or not they have an unbroken line of bishops.

"Apostolic tradition in the Church," the BEM statement reads, "means continuity in the permanent characteristics of the Church of the apostles: witness to the apostolic faith, proclamation and fresh interpretation of the Gospel, celebration of baptism and the eucharist, the transmission of ministerial responsibilities, communion in prayer, love, joy and suffering, service to the sick and the needy, unity among the local churches and sharing the gifts which the Lord has given to each."

The document continues, "The primary manifestation of apostolic succession is to be found in the apostolic tradition of the Church as a whole."

The statement that Lazareth said is the "most decisive sentence" in the entire document is the one that says that our Lord did not institute a particular pattern of Church government. All three patterns of ordained ministry found in the Churches today -- diaconate, presbyterate, and episcopate -- are recorded in the New Testament. Each has its function, whether it be that of service or of local or regional oversight. Again, it is to the content of ministry -- rather than to its structure -- that the BEM document directs the attention of the Churches.

Working from this theological orientation, the Anglican and Lutheran dialogue has come to the point of proposed recognition of each other's ministry. The Niagara Report just issued on the international level between Anglicans and Lutherans proposes, in Lazareth's words, "the first reconciliation on apostolic succession since the Reformation, in accord with the recommendations made by BEM."

That report, published in 1988 for the Anglican Consultative Council and the Lutheran World Federation, is the report of the Anglican-Lutheran Consultation on Episcopate held at Niagara Falls in September 1987.

Tracing the agreement between the two communions on the nature of the Church and the requirements for its mission, the report points out that these two traditions have not "officially engaged in any divisive theological or doctrinal controversies." Conversations and "shared work and witness" have revealed "large areas of agreement in faith and life."

"Because of all that we share," the report states, "we concur with the conclusion of the Anglican-Lutheran European Regional Commission: 'There are no longer any serious obstacles on the way towards the establishment of full communion between our two Churches.'"

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We 'acknowledge each other as true Churches of Christ preaching the same gospel, possessing a common apostolic ministry, and celebrating authentic sacraments.'"

The report calls upon the two communions to make several changes in the matter of the installation and canonical recognition of each other's bishops. Such action, in recognizing the validity of each other's episcopate or residing ministry, would result in "full communion" between the two Churches. It does not mean, the report states, the organizational merger of the Anglican and Lutheran Churches, but the creation of a "single eucharistic community," a "fully shared mission," and preparation for "what structural implications may emerge."

"It isn't down to this, yet," Lazareth said, "but for the first time Anglicans have said to non-Anglican Protestants, 'We consider you apostolically valid. You have the holy Word, you have the blessed sacraments, as do we.'"

What both the BEM document and the Niagara Report do is say that there is apostolic episcopate without the order of the episcopate.

This is significant in the Anglican-Lutheran dialogue because the Lutheran Church has a single order of ministry without episcopal consecration. This means, Lazareth said, that while Lutherans do have bishops, bishops are regional pastors. There is no hierarchical rank between a local leader of the eucharistic community and a regional leader.

Once Anglicans have recognized the apostolic validity of Lutheran ministry, Lazareth said, Lutherans will "confess" their "episcopal irregularity."

The Lutherans would need to say, Lazareth speculated, "We do not have apostolic succession understood in terms of monarchical episcopacy through tactile transmission of powers inherited from Peter and the apostles."

"The other side of the Niagara report," Lazareth added, "is that once you recognize our validity in terms of Word and sacrament, we will seek episcopal regularity through the good offices of your bishops, who will then co-participate in all future installations of Lutherans, as we will participate in future consecrations of Anglicans."

Insistence upon monarchical episcopacy as the "sole instrumentality of apostolic succession" is the reason similar ecumenical convergence is not coming about with the Roman and Orthodox Churches, Lazareth said.

"Roman Catholic and Orthodox scholars have co-authored this (BEM) material, but no Roman Catholic or Orthodox church has changed its canon law to make this view acceptable within their communion."

"Our convergences in faith have served to reveal our chaos in order," Lazareth concluded. "None of our churches are in positions to take official action on the convergences achieved by the theologians."

That is why, Lazareth said, the whole reception process is so important. However, the kind of "internationally coordinated response" represented in the affirmation of the BEM statement by the Lambeth Conference this summer is not possible by other Protestants, according to him, because there is no comparable body to the Anglican Lambeth Conference. "So, we're going to have to deal church to church, as it were, outside of either Rome or Canterbury or Istanbul."

Referring to the impending consecration of the Rev. Barbara Harris as Episcopal suffragan bishop of Massachusetts, Lazareth stated that women in the episcopate are not a "deleterious" issue for the Lutheran Churches. Although there are no women serving in the administrative position of bishop in the Lutheran Churches yet, with there being no hierarchical rank between a local leader of the eucharistic community and a regional leader, all the women who have

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received ordination within the Lutheran Church are, in Lazareth's words, "functioning as bishops already."

"Therefore, for us the consecration of Pastor Harris is not ecumenically deleterious to Christian unity. That is an obstacle only for fellow Christians who do have a view of apostolic succession in terms of the monarchical episcopacy and have never before had a female baptized Christian exercising that holy office."

Bilateral dialogues, such as the Anglican-Lutheran conversations, are where the successes are in ecumenical discussions, Lazareth said. He said they are "far outweighing in results the multilateral convergences that are allegedly being carried out by ecumenical agencies."

The National Council of Churches (NCC), which is undergoing a massive restructuring in response to an inflation-adjusted loss of 53 percent of its funding over the last 13 years, needs to refocus, Lazareth said, on faith and order. According to him, the NCC should restructure in such a way, "that their alleged communion of communions is doctrinally defensive. They are now a 'national council,' but whether they are 'of churches' is radically suspect."

Lazareth said that it was because of the NCC's "preoccupation with life and work at the expense of faith and order" that it has lost its credibility with its constituents. What the NCC should undertake, according to him, is bilateral and multilateral doctrinal exchange among the constituents to give a foundation for its life- and work-oriented programs.

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THE CHURCH IN BRIEF

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Maryland Campus to Welcome Walker

COLLEGE PARK, Md. (DPS, Mar. 16) -- Orris G. Walker, Jr., Bishop Coadjutor of the Episcopal Diocese of Long Island, will return to his undergraduate campus, the University of Maryland, College Park, on April 4 to be honored by his alma mater with a church service and reception.

"We are pleased and excited about Bishop Walker's upcoming visit," said the Rev. Peter Peters, Episcopal chaplain at the College Park campus. "He's an outstanding embodiment of the traditional alliance between the Church and the university in the pursuit of truth and justice."

Walker will be celebrant and preacher at the Festival Eucharist to be held in the university's Memorial Chapel. Other participants in the service will include Bishop Ronald Haines, Suffragan Bishop of the Episcopal Diocese of Washington (D.C.), and alumni of the University of Maryland, College Park, who have gone on to become Episcopal priests. Music in the service will be performed by members of the University of Maryland Chorus directed by Paul Traver, and by members of the Gospel Choir, directed by Valeria Foster. It will include sections of Brahms's Requiem.

At the reception following the service, Walker will be presented with a Distinguished Alumnus Award by the University's Black Alumni Association.

Born in Baltimore, Walker was educated in Baltimore public schools and, in 1964, was graduated from the University of Maryland, College Park, with a degree in political science and philosophy. He went on to earn his S.T.B. degree in 1968 at General Theological Seminary in New York. He also holds an M.A. degree from the University of Windsor in Canada and a D. Min. degree from Drew

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University. In 1988, Walker was awarded an honorary doctorate in canon law by Yale's Berkeley Divinity School.

Ordained deacon in 1968 by Bishop Harry Lee Doll of Maryland, Walker served an ecumenical church in Kansas City, Missouri, before being ordained to the priesthood in 1969. Called to be rector of the merged churches of St. Matthew's and St. Joseph's in Detroit, Walker was also active in social ministry in Detroit, as well as being active in national concerns of the Episcopal Church.

In April 1988, Walker was consecrated Bishop Coadjutor in the Diocese of Long Island. In February 1989, he ordained Long Island's first three women priests.

Allin Fellows Named

ST. LOUIS, Mo. (DPS, Mar. 16) -- Recipients of the 1989 Allin Fellowships to attend the Ecumenical Institute in Bossey, Switzerland, have been announced. Recipients are the Rt. Rev. James Moodey, Bishop of Ohio; the Very Rev. William Petersen, Dean of Bexley Hall seminary in Rochester, New York; the Rev. Harry Hayden, rector of Trinity Church in Gloversville, New York; the Rev. Sandra Wilson, priest, from St. Augustine's Episcopal Church in Asbury Park, New Jersey; Woodleigh Volland, a seminarian at Trinity Episcopal School for Ministry in Ambridge, Pennsylvania; and Susan West, a seminarian at Nashotah House.

Allin Fellowships are awarded in four categories: bishop, experienced priest, seminary professor, and seminarian. These fellowships, which honor retired Presiding Bishop John M. Allin, provide an opportunity for participation in ecumenical study and dialogue with people from 30 countries and many different religious communions. The Ecumenical Institute offers a series of two-week courses each spring and summer.

Members of the Allin Fellowship Committee are the Rt. Rev. William A. Jones, Jr., Bishop of Missouri; the Very Rev. James C. Fenhagen, Dean of General Theological Seminary; the Rev. Preston T.

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Kelsey, Executive Director of the Board for Theological Education; and the Rt. Rev. William Black, Bishop of Southern Ohio.

For information about 1990 Allin Fellowships, write the Rev. Arthur Hadley, Diocese of Missouri, 1210 Locust Street, St. Louis, Missouri 63103.

McCord Retires as Head of Center of Theological Inquiry

PRINCETON, N.J. (DPS, Mar. 9) -- Dr. James I. McCord, chancellor and chairman of the Board of Trustees of the Center of Theological Inquiry in Princeton, New Jersey, announced his retirement in February. Dr. Ronald Frye, vice-chairman of the board, will assume the responsibilities of the chair and will head the search committee to find a successor to McCord.

The Center of Theological Inquiry was founded by McCord in 1978. Its purpose is to cultivate a theological renaissance by exploration of all dimensions of faith and reason for the benefit of Church, society, and the world community. The center is committed to the proposition that in the dialogue between theology and other disciplines, faith and reason will emerge as instruments of understanding, as well as redemption.

While president of Princeton Theological Seminary (1959-1983), McCord became convinced of the "ever-widening gulf between faith and reason, religion and modern science -- a gulf that is mirrored in the isolation of the theologian within the university and the larger intellectual world." To help bridge this gulf, McCord envisioned a new educational institution for advanced research in the field of religion.

The center, which McCord founded to answer these needs, is devoted exclusively to research. Its members do not have any teaching or other faculty-related responsibilities. It teaches through the publication of books and articles, lectures and symposiums. It selects postdoctorate scholars of national and international standing

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from the sciences, liberal arts, and professional and theological communities, as well as young scholars of intellectual promise.

The first two research projects of the center began in 1981. In 1988, the center, together with the Templeton Foundation, organized four regional consultations to raise questions and primary issues concerning theology and natural science. The regional meetings took place in Oxford, England, Burlingame, California, and Princeton. The results of these consultations will form the agenda for a general consultation on theology and science at the center in 1990.

McCord, a world churchman in the Reformed family of churches, a leader in international ecumenical circles, and a scholar and theologian, brought unique abilities to the founding of the center. The difficult search for his successor has already begun.

Washington Anniversary Observances Set for April

MOUNT VERNON, Va. (DPS, Mar. 16) -- On Sunday, April 30, 1989, thousands of churches, synagogues, cathedrals, and city halls throughout the United States will mark the 200th anniversary of George Washington's inauguration as President of the United States by ringing their bells. So that bells across the country are all ringing at the same time, a schedule based on the time zones in the continental United States has been established: 12 noon on the east coast; 11 a.m. in the central time zone; and 9 a.m. on the West Coast. The plan is for the bells to ring for two minutes.

In addition to bell ringing, ministers, priests, and rabbis across the country are encouraged to mention George Washington in their sermons or prayers on that day.

It is suggested that commemorative services include "George Washington's Prayer for His Country," which he wrote during the American Revolution and issued from his headquarters as commander in chief of the Continental Army in Newburgh, New York, on June 8, 1783:

"I now make it my earnest prayer, that God would have the United States in his holy protection, that he would incline the hearts

of the Citizens to cultivate a spirit of subordination and obedience to Government, to entertain a brotherly affection and love for one another, for their fellow Citizens of the United States at large, and particularly for their brethren who have served in the Fields, and finally, that he would most graciously be pleased to dispose us all, to do Justice, to love mercy, and to demean ourselves with that Charity, humility and pacific temper of mind, which were the Characteristicks [sic] of the Divine Author of our blessed Religion, and without an humble imitation of whose example in these things, we can never hope to be a happy Nation."

For more information about programs and special activities to commemorate the Bicentennial of the Inauguration, contact the Mount Vernon Ladies' Association, Mount Vernon, Virginia 22121, or telephone (703) 780-2000.

Jewish Spirituality to Be Topic at General Seminary

NEW YORK (DPS, Mar. 16) -- "Illuminating Jewish Spirituality" will be the topic of a lecture on May 4, sponsored by two programs of the General Theological Seminary -- the Center for Christian Spirituality and the Center for Jewish-Christian Studies and Relations. The speaker will be Dr. Arthur Green, president of the Reconstructionist Rabbinical College in Wyncote, Pennsylvania, and a scholar in the field of Jewish mysticism and Hasidism.

Responding to Green will be the Rev. Robert C. Morris, a graduate of General Seminary and the director of an interreligious center for personal and spiritual growth, the Interweave Center at Calvary Church, Summit, New Jersey. Morris's focus is to identify those parts of the mystical tradition that can help to give insight to the contemporary Church.

General Seminary's dean, the Very Rev. James C. Fenhagen, announced the May event with the comment that "The two centers add much to this community. The Center for Christian Spirituality, with

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the Rev. Dr. Margaret B. Guenther as director, offers training for clergy and laity who wish to deepen their skills as spiritual guides. The Center for Jewish-Christian Studies and Relations, now in its third year, is a resource and teaching center for dialogue. The programs developed by the director, Dr. James A. Carpenter, and the administrator, Lois B. Grayck, focus on two levels -- academic study and grassroots application."

Further information is available from the Center for Christian Spirituality and the Center for Jewish-Christian Studies and Relations, General Theological Seminary, 175 Ninth Avenue, New York, New York 10011. Tel. (212)243-5150.

APSO Sends a Reminder

BLACKSBURG, Va. (DPS, Mar. 16) -- The Appalachian People's Service Organization (APSO) reminds Episcopalians across the country that "Scouting the Frontiers of Ministry," the Province III Ministries Fair, is scheduled for April 13-15 at the Shrine Mont conference center in Shrine Mont, Virginia -- not far from Washington, D.C. The registration deadline for this ministry event is March 28.

For further information, contact Sandy Elledge, P.O. Box 1007, Blacksburg, Virginia 24063, or call (703) 552-3795.

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